Summary of Prayer's Description

Along with a Simple Description of Ablution

and a Simple Description of the Invalidators of Ablution

By Dr. Ahmad ibn Muhammad Al-Khalīl

A professor of higher studies, the Faculty of Shariah and Islamic Studies,

Qassīm University

* * *

(Suitable for being read at mosques)

* * *

Introduction

All praise is due to Allah, Lord of the worlds.

May Allah’s peace and blessings be upon our Prophet Muhammad, his family, and all his Companions.

To proceed:

Here is an edition of my book (Summary of Prayer’s Description) translated into English.

It was accomplished by some respected brothers. May Allah reward them and bless their times, deeds, and lives.

In the introduction, I added:

The Simple Description of Ablution

and the Simple Description of the Invalidators of Ablution.

I implore Allah Almighty to make this work beneficial for our fellow Muslims and to accept it, out of His grace and mercy.

And may Allah’s peace and blessings be upon our Prophet Muhammad, his family, and all his Companions.

Written by:

Dr. Ahmad ibn Muhammad Al-Khalīl

15/3/1441 AH

Introduction to the Simple Description of Ablution

Introduction

All praise is due to Allah, Lord of the worlds. May Allah’s peace and blessings be upon our Prophet Muhammad, his family, and all his Companions.

To proceed:

After I had authored a summary on the description of prayer, some brothers suggested that I write a summary on the description of ablution, an idea that I liked.

I had earlier talked extensively about the description of ablution, mentioning the scholarly differences of opinion, proofs, and preferences in three books:

First: Commentary on Zād Al-Mustaqna‘.

Second: Commentary on Bulūgh Al-Marām.

Third: Al-Tawdīh Al-Muqni‘ Sharh Al-Rawd Al-Murbi‘.

These papers are a summary of those researches.

In this summary, I will mention:

1- Only the predominant opinion on “The Description of Ablution”.

2- It will be written in sequential easy-to-understand passages.

We implore Allah Almighty to accept this work and make it rendered purely for His sake.

_____

- Scholars have unanimously agreed that every Muslim is required to learn how to make ablution.

- “Ablution” is one of the greatest acts of worship in Islam.

- “Ablution” has many merits in Shariah, with the most commonly reported in the Hadīths being the expiation of sins:

Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “‘Shall I inform you of what Allah erases sins and raises ranks by?’ They said: ‘Yes, O Messenger of Allah.’ He said: ‘Performing ablution perfectly despite hardships, taking many steps to mosques, and waiting for the next prayer; that is Ribāt (a type of Jihad), that is Ribāt.’” Narrated by Muslim (251).

- On making ablution, a Muslim should seek the help of Allah and adopt the following manner:

1- Having the intention for making ablution, as the Hadīth says: “Indeed, the reward of deeds depends on intentions, and each one will be rewarded according to what he intended.”

2- Then washing the hands three times, a recommended act.

3- Then rinsing the mouth and nose (by sniffing water then blowing it out); once is obligatory and three times are recommended.

4- It is Sunnah to combine rinsing the mouth and nose in one act.

5- The four Imams agreed that it is recommended to rinse the mouth and let water into the nose with the right hand and then blow the water out with the left one.

6- Washing the face; once is obligatory and three times are recommended. Allah Almighty says:

{O you who believe, when you rise to [perform] prayer, wash your faces…} [Al-Mā’idah: 6]

7- As for the limits of the face to be washed lengthwise, they extend from the usual roots of the hairline to the lower part of the jaws and chin. Muslim jurists are in agreement over this.

8- As for the limits of the face to be washed breadthwise, they are from one ear to the other, which is generally subject to agreement among the four Imams.

9- If there is light hair on the face that shows the skin underneath it, it should be washed, for it is part of the face; and the hair should also be washed along with it, because it lies in a part that should be washed. This is subject to agreement within the four schools of Fiqh (Islamic jurisprudence).

10- If there is thick hair on the face, the outward part of this hair which lies within the limits of the face should be washed - this does not apply to the extended part of such hair, if any.

11- Then washing the hands up to the elbows. Allah Almighty says: {...And your hands to the elbows...} [Al-Mā'idah: 6] Once is obligatory and three times are recommended.

12- Then wiping over the entire head along with the two ears once, by way of obligation. Allah Almighty says: {...And wipe over your heads...} [Al-Mā'idah: 6] Any manner of wiping will be sufficient as long as it includes what is regarded as obligatory, namely the usual roots of hair from the front part of the head to the nape.

13- It is not recommended to repeat wiping over the head or ears, according to the majority of scholars.

14- In wiping over the head, it is Sunnah to move one's hands from the front part of the head to the nape and then wipe back to the starting position.

'Abdullah ibn Zayd (may Allah be pleased with him) reported: "The Prophet (may Allah's peace and blessings be upon him) started with the front part of his head, moved them (his hands) to his nape, and then returned them back to the place where he started from."

15- Then entering the two forefingers inside the ears and wiping over their outside with the thumbs.

16- Then washing the feet up to the ankles. Allah Almighty says: {...and wash your feet to the ankles...} [Al-Mā'idah: 6] Once is obligatory and three times are recommended.

One should be careful to complete washing the obligatory part of the feet, for the Prophet (may Allah's peace and blessings be upon him) said: "Woe to the heels from Hellfire!" [Narrated by Al-Bukhāri and Muslim; reported by 'Abdullah ibn 'Umar] 'Umar (may Allah be pleased with him) reported: "A man performed ablution and left a small part on his foot equal to the space of a nail unwashed. The Messenger of Allah (may Allah's peace and blessings be upon him) saw that and said: 'Go back and perform ablution properly.' He performed it again and prayed." [Narrated by Muslim]

17- Following the proper order is one of the obligatory acts of ablution. In performing ablution, one should strictly follow the order outlined in the relevant verse, not bringing a limb ahead of another, like washing the feet before the hands, for example.

18- Muwālāh (succession) is an obligatory act of ablution. It means washing a limb without any delay before the previous limb dries. For example, one should not delay washing his hands until his face dries.

19- Saying, after the ablution is over: "Ash-hadu ann lā ilāh illallāh wahdah lā sharīk lah wa ash-hadu ann Muhammad 'abduh wa rasūluh (I bear witness that there is no deity worthy of worship but Allah alone, with no partner, and I bear witness that Muhammad is His servant and messenger)."

'Umar ibn al-Khattāb (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "When one of you performs ablution properly - or perfectly - then says: 'Ash-hadu ann lā ilāh illallāh wa ann Muhammd 'abdullāh wa rasūluh (I bear witness that there is no deity worthy of worship but Allah and that Muhammad is His servant and messenger)', the eight gates of Paradise will be open for him to enter from whichever of them he wills." In another narration, he said the same, yet with this slight difference: "Whoever performs ablution and says: 'Ash-hadu ann lā ilāh illallāh wahdah lā sharīk lah wa ash-hadu ann Muhammad 'abduh wa rasūluh (I bear witness that there is no deity worthy of worship but Allah alone, with no partner, and I bear witness that Muhammad is His servant and messenger).'" [Narrated by Muslim] The Muslim Ummah will be recognizable on the Day of Judgment by the traces of ablution, as reported in a Hadīth by Abu Hurayrah. Nu'aym al-Mujammir reported: "Once I went up the roof of the mosque along with Abu Hurayrah. He performed ablution and said: 'I heard the Prophet (may Allah's peace and blessings be upon him) say: 'My

Ummah will come on the Day of Judgment with bright faces, hands, and feet from the traces of ablution. If any of you can extend his brightness, let him do so.’” [Narrated by Al-Bukhāri and Muslim] Hudhayfah reported that the Prophet (may Allah’s peace and blessings be upon him) said: “‘My Hawd (Basin) is bigger than the space between Aylah and Aden. By the One in Whose hand my life is, I will drive people away (from it) just as one who drives away unknown camels from his well.’ They said: ‘O Messenger of Allah, will you recognize us?’ He replied: ‘Yes, you will come to me with radiant faces, hands, and feet from the traces of ablution. This is a sign that none will have other thatn you.’” In the narration of Abu Hurayrah, he said: “Yes, you will have such signs that none of the other nations will have. You will come to me with radiant faces, hands, and feet from the traces of ablution.” [Narrated by Muslim]

The End

Simple Description of the Invalidators of Ablution

The invalidators of ablution are four:

First: What comes out of the two passages, like urine or feces, be it little or much. Allah Almighty says:

{...Or (in case) any of you has come up from the privy...} [Al-Mā’idah: 6]

As for anything that comes out through other than the two passages, like vomiting, bleeding, and nosebleed, it does not invalidate ablution, yet it is recommended to renew the ablution in such cases.

Second: Loss of consciousness, by fainting or sleeping.

The ablution-invalidating sleep is the deep one during which one loses consciousness and feeling.

As evidence for counting sleep as an invalidator of ablution, Safwān ibn ‘Assāl (may Allah be pleased with him) reported: “The Prophet (may Allah’s peace and blessings be upon him) used to command us, while being on a journey, not to take off our leather socks for up to three days and nights, except in case of Janābah (sexual impurity), and this includes cases such as defecating, urinating, and sleeping (where it will be sufficient to wipe over leather socks).” [Narrated by Al-Nasā’i and Al-Tirmidhi. Its chain of narrators is authentic] Third: When someone, a man or woman, touches his or her private part. ‘Amr ibn Shu‘ayb related from his father that his grandfather reported that the Prophet (may Allah’s peace and blessings be upon him) said: “If any man touches his private part, let him perform ablution; and if any woman touches her private part, let her perform ablution.” [Narrated by Ahmad; classified as Sahīh (Authentic) by Al-Bukhāri]

As for a man touching a woman, this does not invalidate ablution. However, if he touches a woman with lust and, out of caution, performs ablution, that will be good.

Fourth: Eating camel meat and camel’s organs like the liver, heart, spleen, tripe, and fat.

As for the soup made with camel meat, it does not invalidate ablution, except if slices of meat, albeit small, are eaten along with it.

Drinking milk does not invalidate ablution at all.

Evidence that eating camel meat invalidates ablution is the Hadīth in which Jābir ibn Samurah reported: “A man asked the Messenger of Allah (may Allah’s peace and blessings be upon him): ‘Should I perform ablution after eating mutton?’ He said:

‘Perform ablution if you wish, or do not perform if you wish.’ He further asked: ‘Should I perform ablution after eating camel meat?’ He said: ‘Yes, perform ablution after eating camel meat.’” [Narrated by Muslim] There are other Hadīths on this issue. Imam Ahmad said: “There are two authentic Hadīths in this regard: one by Al-Barā’ and the other by Jābir ibn Samurah.”

The End

In the name of Allah, the Most Compassionate, the Most Merciful.

Introduction of the Summary of Prayer’s Description

All praise is due to Allah, Lord of the worlds, and may Allah’s peace and blessings be upon our Prophet Muhammad, his family, and his Companions.

To proceed:

I had authored a book on the description of prayer in which I mentioned the jurists’ views and proofs and the relevant discussions. At the end of each topic, I highlighted the views that are stronger and closer to the texts, as it seemed to me.

A group of respected brothers suggested that I extract from this book the description of prayer and then present it in a separate book in a sequential and simple manner, not including the many scholarly views, but only the preponderant ones that are supported by Hadīths. I found the idea to be good and useful. Hence, I wrote this summary and was careful to make it simple and easy to understand.

I implore Allah Almighty to accept this work and make it beneficial; indeed, He is the Most Generous.

Written by: Ahmad ibn Muhammad al-Khalīl

Safar 23, 1440 AH

* * *

Importance of paying attention to the prayer’s description

Abu Hurayrah (may Allah be pleased with him) reported: “A man entered the mosque while the Messenger of Allah (may Allah’s peace and blessings be upon him) was sitting there. He prayed and came greeting the Prophet (may Allah’s peace and blessings be upon him) who said to him: ‘And peace be upon you. Go back and pray, for you have not prayed.’ The man returned, prayed, came again, and greeted the Prophet (may Allah’s peace and blessings be upon him) who said: ‘And peace be upon you. Go back and pray, for you have not prayed.’ In the second or next time, the man said: ‘Teach me, O Messenger of Allah.’ He said: ‘When you intend to offer prayer, perform ablution properly,

then stand to face Qiblah (direction of the Ka‘bah) and say: “Allah Akbar” (Allah is the Most Great). Then recite whatever you can of the Qur’an, and then bow until you feel at ease in bowing. Then rise (from bowing) until you stand upright, then prostrate until you feel at ease in prostrating. Then raise your head until you are sitting up straight and you feel at ease in sitting. Do that throughout your prayer.’” [Agreed upon] [1]

Getting prepared for the prayer

Ablution:

* When a Muslim wants to pray, he is required to perform ablution, by way of obligation, if he is not already in a state of ablution. Allah Almighty says: {O you who believe, when you stand up for prayer wash your faces and your hands up to the elbows, and wipe your heads, and wash your feet up to the ankles. And if you are in the state of ritual impurity, purify yourselves (by taking a bath). But if you are either ill, traveling, have satisfied a want of nature or have had contact with women and find no water then seek clean earth and wipe your faces and your hands therewith. Allah does not want to lay any hardship upon you; rather He wants to purify you and complete His favor upon you that you may be grateful.} [Al-Mā’idah: 6]

* It is recommended to renew the ablution for every prayer, according to the unanimous agreement of the four schools of Fiqh.

Renewal of ablution means that one is already in a state of ablution, which has not been broken, yet he makes ablution again. It is authentically reported that the Prophet (may Allah’s peace and blessings be upon him) used to perform ablution for every prayer. Narrated by Al-Bukhāri [2].

Scholars of Fiqh differed over the condition that makes renewal of ablution recommended. They had three opinions, the more correct of which is that one is recommended to renew his ablution if he has offered one prayer with it.

Walking for prayer:

* Then he leaves for the mosque if he wants to offer an obligatory prayer, doing so with calmness and tranquility.

* Then he offers two Rak‘ahs (unit of prayer) as a greeting to the mosque, as indicated in a Hadīth where Abu Qatādah al-Ansāri (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “When anyone of you enters the mosque, he should not sit down until he prays two Rak‘ahs.” [Agreed upon] [3]

* Then he sits down and waits for the commencement of the prayer. Meanwhile, he engages in Dhikr (remmebrance of Allah) or recitation of the Qur’an. He is deemed in prayer as long as he is waiting for the prayer. Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “The angels keep invoking Allah’s blessing and forgiveness for anyone of you as long as he is at his praying place and his ablution is not broken saying: ‘Allahum ighfir lah, Allahum irhamuh (O Allah, forgive him, O Allah, be merciful to him).’ Each one of you is in prayer as long as he is waiting for the prayer and nothing but the prayer detains him from going to his family.” Narrated by Al-Bukhāri [4].

---

[1] Narrated by Al-Bukhāri (6251) and Muslim (397).

[2] Narrated by Al-Bukhāri (214).

[3] Majmū‘ Al-Fatāwa (494/22).

[4] Narrated by Al-Bukhāri (659).

* If the Muezzin proclaims Iqāmah (second call to prayer) for prayer while the Imam is not seen in the mosque, one should not rise up until he sees the Imam.

* But if the Imam is there and the Muezzin makes Iqāmah for prayer, there is nothing specified in Shariah as to when people should rise up for prayer. This, however, differs from one person to another. If one is weak, it is better for him to stand up early so that he can catch up with the opening Takbīr (saying: Allah is the Most Great); and if he is strong, there is nothing wrong if he stands up a little late, as he will be able to catch up with the opening Takbīr.

* The Imam should straighten the rows, making them even, complete, connected, and thus having no gap in between.

The intention for prayer:

* For the validity of an obligatory prayer, one is required to have the intention for offering the obligatory prayer, which naturally happens, for one has this intention from the moment he leaves his place for prayer.

Ibn Qudāmah said: “We do not know about any difference among scholars over the obligation of having the intention for prayer, and that this is a prerequisite for the validity of prayer.” [5]

Commencement of prayer

Ihrām Takbīr (Opening Takbīr):

* The Opening Takbīr is one of the pillars of prayer, which should not be abandoned, neither out of forgetfulness nor ignorance or intentionally. Allah Almighty says: {And glorify your Lord.} [Al-Muddaththir: 3] And the Prophet (may Allah’s peace and blessings be upon him) said to the man who was not praying properly: “When you rise for prayer, say Takbīr.”

* Prayer does not validly start except by the phrase “Allahu Akbar” (Allah is the Most Great). No other phrase can replace it.

* “Allahu Akbar” means that Allah is Greater and more Magnificent than everything else, and thus He should only be mentioned with praise, exaltation, and glorification.

* Takbīr is not valid in an obligatory prayer unless one stands straight.

* It is Sunnah for someone making the opening Takbīr to raise his hands. According to the consensus among the scholars of Fiqh, this is a confirmed act of Sunnah.

* It is Sunnah to make Takbīr and raise the hands at the same time; in other words, to raise one’s hands while making Takbīr, not before or after.

* As one raises his hands during the opening Takbīr, he ought to extend his fingers and join them together, which is more conducive to humility than folding or dispersing them.

* A praying person has the choice to raise his hands during the opening Takbīr either up to his shoulders or up to his ears. However, he should make the former choice more frequent.

* Like men, women should also raise their hands in prayer. Some scholars, however, hold that they should not raise their hands as high as men do, but below that.

* The Imam is required to say Takbīr loudly, for people can only follow him properly when they hear his voice clearly making Takbīr.

---

[5] Sunan Abu Dāwūd (899).

Standing and recitation:

Standing:

Standing is one of the pillars of obligatory prayers and a requirement for their validity, according to the texts and consensus.

* In supererogatory prayers, however, one may pray while sitting, even if he is able to stand up or if he prays behind a standing Imam, like in Tarāwīh prayer (voluntary prayer performed after ‘Ishā’ in Ramadān).

* If one is not able to stand while offering an obligatory prayer, this pillar ceases to be due, given his inability. Allah Almighty says: {And fear Allah as much as you can...} [Al-Taghābun: 16] And the Prophet (may Allah’s peace and blessings be upon him) said: “If I command you to do something, do it as much as you can.” [6]

* There is a text tackling this issue specifically, namely the Prophet’s statement: “Pray standing; if you cannot, then while sitting; if you cannot, then while lying on your side.” [7] So, the Prophet (may Allah’s peace and blessings be upon him) pointed out that standing ceases to be due in case of inability.

* The criterion determining inability here is when standing causes distraction and losing humility due to illness or the like, he may pray while sitting in such a case.

* In obligatory prayers, one who is able to stand is required to do so unaided. In other words, whoever leans upon a stick, a wall, or the like in such a way that if it is removed he will fall down, his prayer will be invalid.

The position of the two hands during standing:

* It is Sunnah for a praying person to draw his hands together. Letting them hang down is contrary to the Sunnah. Sahl ibn Sa‘d al-Sā‘idi (may Allah be pleased with him) reported: “People were commanded to place their right hand upon their left arm during prayer.” [8] Also, Wā’il ibn Hujr (may Allah be pleased with him) reported: “The Prophet (may Allah’s peace and blessings be upon him) used to place his right hand upon the left one during prayer.” [9]

* The Sunnah indicates that a praying person may grasp the wrist of his left hand with his right hand; and there is nothing wrong if he occasionally puts his right hand over the left one.

* A praying person has the choice to put his hands wherever he wishes, above or below the navel, for nothing specific was authentically reported from the Prophet (may Allah’s peace and blessings be upon him) in this regard. That is why Ibn al-Mundhir said: “Nothing is authentically reported from the Prophet (may Allah’s peace and blessings be upon him) on this issue, so he is given the choice to do this or that.” In his Jāmi‘, Al-Tirmidhi said: “Some were of the opinion that he should put it above the navel, while others held that he can put it below the navel. There is much leeway in this regard.”

* Putting the hands below the chest, in the area between the chest and abdomen, may be better in terms of humility.

---

[6] Narrated by Al-Bukhāri (7288) and Muslim (1337); reported by Abu Hurayrah (may Allah be pleased with him).

[7] Its Takhrīj (verification and authentication of Hadīth) is cited above.

[8] Narrated by Al-Bukhāri (740).

[9]

* As for putting the hands over the chest, Imam Ahmad disliked it, for this is not reported from the Prophet (may Allah’s peace and blessings be upon him), and it bespeaks affectedness.

Where to look during prayer:

* A praying person should look at the place of his prostration during standing. Raising the vision above that runs counter to the Sunnah. And if he looks towards the sky, he commits something impermissible.

* Where to look while sitting between the two prostrations or for Tashahhud sitting:

- Some jurists maintain that one should look at the place of prostration throughout the prayer.

- Some others are of the opinion that he should look at his finger during Tashahhud sitting.

There is probably leeway in this matter, for no authentic Hadīth is reported about it.

Istiftāh supplication (opening supplication):

* Then the praying person should make the opening supplication, which is Sunnah and recommended.

* The Sunnah contains numerous kinds of opening supplications, all of which are permissible. It is preferable for a praying person to diversify and use all of them, while giving precedence to the opening supplication reported from ‘Umar (may Allah be pleased with him) - to be mentioned later - the view held by Imam Ahmad and other Imams. Ibn Taymiyyah said: “Most of the righteous predecessors used to say it as the opening supplication in prayer.” [10]

Here are some kinds of opening supplications:

1- Muslim narrated that ‘Umar ibn al-Khattāb (may Allah be pleased with him) would say those words aloud: “Subhānak allāhum wa bihamdik, tabārak ismuk, wa ta‘āla jadduk, wa lā ilāh ghayruk (Glory be to You, O Allah, and praise be to You; blessed is Your name and high is Your majesty; and there is no deity worthy of worship but You).” Although this supplication is attributed to ‘Umar, yet it takes the ruling of the Marfū‘ Hadīth (Hadīth directly attributed to the Prophet). 2- Abu Hurayrah (may Allah be pleased with him) reported: “The Prophet (may Allah’s peace and blessings be upon him) used to remain silent for a while between Takbīr and recitation. I said: ‘May my father and mother be sacrificed for you, O Messenger of Allah. What do you say while remaining silent between Takbīr and recitation?’ He said: ‘I say: “Allāhumma bā‘id bayni wa bayn khatāyāy kamā bā‘adta bayn al-mashriq wa al-maghrib. Allahumma naqqini min al-khatāya kamā yunaqqa ath-thawb al-abyad min ad-danas. Allahum ighsil khatāyāy bil mā’ wa ath-thalj wa al-barad (O Allah, distance me from my sins as You have distanced the east from the west. O Allah, purify me from sins as the white garment is purified from dirt. O Allah, wash out my sins with water, snow, and hail).’” [Narrated by Al-Bukhāri and Muslim] 3- ‘Ali ibn Abi Tālib (may Allah be pleased with him) reported: “When the Prophet (may Allah’s peace and blessings be upon him) stood for prayer, he would say: ‘Wajahtu wajhi lilladhi fatara as-samāwāt wa al-ard hanīfan wa mā ana min al-mushrikīn, inna salāti wa nusuki wa mahyāy wa mamāti lillāh rabb al-‘ālamīn, lā sharīk lah wa bidhālik umirtu wa ana min al-muslimīn. Allahumma ant al-malik lā ilāh illa anta, anta rabbi wa ana ‘abduk, zhalamtu nafsi wa i‘taraftu bi dhanbi faghfir li dhunūbi jamī‘an innahu lā yaghfiru adh-dhunūb illa ant, wahdini li ahsan al-akhlāq la yahdi li ahsaniha illa anta, wa isrif ‘anni sayy’aha la yasrifu ‘anni sayy’aha illa ant, labbayk wa sa‘dayk wa al-khayr kulluh fi yadayk wa ash-sharr laysa ilayak, ana bik wa ilayk, tabārakta wa ta‘ālayt, astaghfiruka wa atūbu ilayak (I direct my face sincerely to the One Who originated the heavens and

earth and I am not of the polytheists. Indeed, my prayer, my sacrifice, my life, and my death are for Allah, Lord of the worlds, with no partner; by this I have been commanded and I am of the Muslims. O Allah, You are the Sovereign, there is no deity worthy of worship but You. You are my Lord and I am Your slave, I have wronged myself and have admitted my sin, so forgive me all my sins for none forgives sins except You. Guide me to the best of morals, for none can guide to it but You, and keep away from me the worst of morals for none can keep it away from me but You. Here I am, in answer and response to Your call. All good is within Your hands, and evil does not belong to You. I exist by Your will and will return to You. Blessed and Exalted are You; I seek Your forgiveness and repent unto You).'" Narrated by Muslim] * According to consensus, one should make the opening supplication inaudibly. 'Umar ibn al-Khattāb (may Allah be pleased with him) said the supplication aloud to teach it to people. Ibn Qudāmah (may Allah have mercy upon him) said: "Ahmad said: 'The Imam should not make the opening supplication audibly. This view is held by the majority of scholars because the Prophet (may Allah's peace and blessings be upon him) did not say it audibly. 'Umar only said it aloud to teach people.'" [10]

Isti'ādhah (seeking refuge with Allah from the devil) before recitation:

* Isti'ādhah is an act of Sunnah, for Allah Almighty says: {Whenever you recite the Qur'an, seek refuge with Allah from the accursed devil.} [Al-Nahl: 98]

* It is prescribed for a praying person to say Isti'ādhah in each Rak'ah, not only in the first one.

* There are several forms of Isti'ādhah:

1- "A'ūdhu billāh min ash-shaytān ar-rajīm (I seek refuge with Allah from the accursed devil)."

2- "A'ūdhu billāh as-samī' al-'alīm min ash-shaytān ar-rajīm (I seek refuge with Allah, the All-Hearing, the All-Knowing, from the accursed devil)."

3- "A'ūdhu billāh as-samī' al-'alīm min ash-shaytān ar-rajīm, min hamzih wa nafkhih wa nafthih (I seek refuge with Allah, the All-Hearing, the All-Knowing, from the accursed devil, from his whisperings, arrogance, and poetry)."

* This said, it is permissible for one to seek refuge with Allah from the devil using any form he wishes.

It is recommended, however, that he most often uses this form "A'ūdhu billāh min ash-shaytān ar-rajīm (I seek refuge with Allah from the accursed devil)", for it literally occurs in the Qur'an.

* It is prescribed for a praying person to say Isti'ādhah inaudibly, whether the prayer is audible or inaudible.

Basmalah (saying: in the name of Allah, the Most Compassionate, the Most Merciful):

*A praying person should, after saying Isti'ādhah and before reciting Al-Fātihah, say: "Bismillāh ar-rahmān ar-rahīm (in the Name of Allah the Most Compassionate, the Most Merciful). It is reported in a Hadīth that Abu Hurayrah (may Allah be pleased with him) prayed and said: "Bismillāh ar-rahmān ar-rahīm (In the name of Allah, the Most Compassionate, the Most Merciful)"; then he said: "My prayer resembles that of the

[10] See Al-Mughni for Ibn Qudāmah (2/145).

Prophet (may Allah's peace and blessings be upon him) more than the prayer of any of you." [11]

* It is not prescribed for the praying person to say Basmalah aloud, for the Prophet (may Allah's peace and blessings be upon him) is not reported to have done so, unless there is some benefit, like teaching people and spreading the Sunnah; or if this is intended to attract people's hearts, then there is nothing wrong with saying it aloud. This view was stated by Imam Ahmad and others.

* Basmalah is a verse in the Qur'an, which occurs in Surat al-Naml [12] where Allah Almighty says: {It is from Solomon, and it is: "In the name of Allah, the Most Compassionate, the Most Merciful".} [Al-Naml: 30]

* Basmalah is not a Qur'anic verse between Surat al-Anfāl and Surat al-Tawbah. Apart from these two locations, Basmalah occurs in the Book of Allah, yet it is not part of the Surahs; rather, it is recited to separate between Surahs and as a source of blessing.

Reciting Al-Fātihah:

* Reciting Al-Fātihah in each Rak'ah is one of the pillars of prayer for the Imam and the one praying alone.

* This is the view held by the majority of the Companions, the Tābi'is (followers and students of the Companions), and those who came after them. They stated that it is a pillar without which the prayer is invalid. If one fails to recite it deliberately or forgetfully, his prayer becomes invalid, as indicated in a Hadīth reported by 'Ubādah (may Allah be pleased with him): "Whoever does not recite Al-Fātihah, his prayer is deemed invalid." [13] This is also indicated by a Hadīth reported by Abu Hurayrah (may Allah be pleased with him): "Whoever offers a prayer and does not recite Al-Fātihah therein, his prayer is deficient." [14]

* If a Muslim cannot recite Al-Fātihah correctly, scholars unanimously agreed that he is required to learn it if he can, since anything that is deemed essential for the discharge of an obligation is also obligatory.

* In case he cannot learn Al-Fātihah because he is too old or for any other reason,

he should recite as much from the Qur'an as Al-Fātihah, i.e. seven verses.

If he cannot do so, he should mention Allah Almighty with these five phrases: "Subhānallāh (Glorified is Allah), Al-Hamduillāh (all praise is due to Allah), Lā ilāh illallāh (there is no deity worthy of worship but Allah), Allah Akbar (Allah is the Most Great), and Lā hawla wa lā quwwata illa billāh al-'aliyy al-'azhīm (there is no power and no strength save in Allah, the High, the Magnificent)."

---

[11] Narrated by Al-Nasā'i (905) with a wording reported from Nu'aym al-Mujammir, who said: "I prayed behind Abu Hurayrah (may Allah be pleased with him) who recited: {In the name of Allah, the Most Compassionate, the Most Merciful}; then recited Al-Fātihah. When he reached {Not of those who have incurred Your anger, nor those who are astray}, he said: 'Āmīn (amen)', and the people too said: 'Āmīn (amen)'. Every time he prostrated, he would say: 'Allah Akbar (Allah is the Most Great)'. When he rose from the two sittings, he would say: 'Allah Akbar (Allah is the Most great)' as well. When he finished, he said: 'By the One in Whose hand my soul is, my prayer resembles that of the Prophet (may Allah's peace and blessings be upon him) more than the prayer of any of you.'" The Hadīth is originally narrated by Al-Bukhāri and Muslim without Basmalah.

[12] See Tafsīr Ibn Kathīr (1/116)

[13] Narrated by Al-Bukhāri (756) and Muslim (394).

[14]

Audible and inaudible recitation:

* The Imam should recite the Qur'an audibly in 'Ishā' (night), Maghrib (evening), and Fajr (dawn). Audible recitation in these prayers is obligatory, for the Prophet (may Allah's peace and blessings be upon him) used to recite audibly and inaudibly in certain prayers on a persistent basis, a sign of obligation. The Ummah adopted this practice as well.

* Recitation of the Qur'an and the obligatory Dhikr is valid only by uttering them with the tongue. It is not enough to recite them within one's thoughts.

* As for reciting the Qur'an audibly or inaudibly, this is another issue and its ruling differs according to whether the praying person is an Imam, praying alone, or praying behind an Imam.

* Ibn Taymiyyah (may Allah have mercy upon him) said: "One should move his tongue with the obligatory Dhikr in prayer, like the recitation of the Qur'an and other Dhikr, as long as he is able to." [15]

* Recitation of the Qur'an in Zhuhr (noon) and 'Asr (afternoon) should, in principle, be inaudible. It is recommended, however, that the Imam sometimes recites in them audibly, letting those praying behind him hear part of a verse, a verse, or a little more than a verse. This is probably intended to alert those of them who may be inattentive; or there could be some other purpose.

* Evidence for this is found in a Hadīth by Abu Qatādah (may Allah be pleased with him) who reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) used to lead us in prayer and he would recite in the first two Rak'ahs, in Zhuhr and 'Asr prayers, Al-Fātihah and two Surahs, and he would occasionally make us hear one verse. He would make the first Rak'ah long, and in the last two Rak'ahs, he would recite Al-Fātihah (only)." [16]

* A person praying behind an Imam should not recite the Qur'an, neither Al-Fātihah nor any other Surah, in audible prayers, if he can hear the Imam; rather, he should listen to the Imam's recitation in audible prayers, whether obligatory - Fajr, 'Ishā', and Maghrib - or supererogatory, like Tarāwīh. This is the view held by the majority of scholars. This is because "audible recitation of the Imam is intended to be heard by those praying behind him," Ibn Taymiyyah said. [17] If one recites Qur'an himself, he will be distracted from listening to the Imam's recitation.

Ta'mīn (saying amen) after reciting Al-Fātihah:

* Scholars agreed that it is prescribed for the one praying alone or behind an Imam to say "Āmīn (amen)", with the former saying it after his recitation of Al-Fātihah and the latter after the Imam's recitation.

* It is also prescribed for the Imam to say "Āmīn (amen)" after his recitation of Al-Fātihah.

* Both the Imam and those praying behind should say "Āmīn (amen)" aloud; and it is prescribed that those led in prayer say it at the same time with the Imam. So, when the Imam recites {...or of those who are astray} [Al-Fātihah: 7], he and those praying behind him should say together: "Āmīn (amen)".

This is supported by a Hadīth in which Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "When

---

[15] See Mukhtasar Al-Fatāwa Al-Misriyyah (p. 43).

[16] Its Takhrīj is cited above.

[17] See Majmū' Al-Fatāwa (287/23).

the Imam says: ‘Āmīn (amen)’, you too should say ‘Āmīn (amen)’, for whoever says it at the same time the angels say ‘Āmīn (amen)’ will have his previous sins forgiven.” [18]

* Imam Al-Bukhāri (may Allah have mercy upon him) said: “Chapter on Those Led in Prayer Saying Amen Aloud” Then, he narrated the Prophet’s statement: “When the Imam says : {Not of those who have incurred [Your] anger or of those who are astray} [Al-Fātihah: 7], say: Āmīn (amen).” * Ibn Taymiyyah said: “These are all texts indicating that the Prophet (may Allah’s peace and blessings be upon him) used to say Ta’mīn loudly and he ordered those praying behind the Imam to say it along with him. Apparently, they should say “Āmīn (amen)” like him, for saying it is more emphatic in their case, since they were commanded to do that. So, if the Imam says it aloud, then this is more appropriate in the case of those praying behind. An explicit statement had been given about this. Hence, the Companions (may Allah be pleased with them) derived from this command that they should say it aloud, and they unanimously agreed over that. Is-hāq ibn Rāhwayh reported ‘Atā’ as saying: “Two hundred Companions were still alive during my lifetime. When the Imam said {or of those who are astray}, I would hear them say ‘Āmīn (amen)’ so loudly.” ‘Ikrimah said: “I lived to see people making commotion in the mosque as they said ‘Āmīn (amen)’.” Is-hāq said: “The Prophet’s Companions would say ‘Āmīn (amen)’ so loudly that it would rock the mosque.” [19]

The recitation after Al-Fātihah:

* It is prescribed for one to recite another Surah after Al-Fātihah in the first two Rak‘ahs only.

* This is evidenced by the fact that the Prophet (may Allah’s peace and blessings be upon him) is widely reported to have done so, namely reciting another Surah after Al-Fātihah in the first and second Rak‘ahs only. Abu Qatādah (may Allah be pleased with him) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) used to lead us in prayer, and he would recite in the first two Rak‘ahs, in Zhuhr and ‘Asr prayers, Al-Fātihah and two Surahs, and he would occasionally make us hear one verse. He would make the first Rak‘ah long, and in the last two Rak‘ahs, he would recite Al-Fātihah (only).” [20]

* Ibn Qudāmah said: “We do not know about any difference among scholars that it is prescribed for one to recite a Surah after Al-Fātihah in the first two Rak‘ahs of every prayer, and that this Surah should be recited audibly in audible prayers and inaudibly in inaudible prayers.” [21]

* As for reciting a Surah after Al-Fātihah in the third and fourth Rak‘ahs of a four-Rak‘ah prayer, and in the third Rak‘ah of Maghrib, this is basically not prescribed in Shariah. However, there is nothing wrong if one occasionally recites something after Al-Fātihah, without making this his common practice.

* The Imam is recommended to recite Surat al-Sajdah and Surat al-Insān in the Fajr prayer on Friday, on a regular basis. Abu Hurayrah (may Allah be pleased with him) reported: “The Messenger of Allah (may Allah’s peace and blessings be upon him) used to recite in the Fajr prayer on Friday Surat al-Sajdah and Surat al-Insān.” [Narrated by Al-Bukhāri and Muslim] Ibn Mas‘ūd (may Allah be pleased with him) reported: “He would do so constantly.” [Narrated by Al-Tabarāni]

---

[18] Narrated by Al-Bukhāri (780) and Muslim (410).

[19] Sharh Al-‘Umdah by Ibn Taymiyyah (1/757).

[20] Its Takhrīj is cited above.

[21] Al-Mughni for Ibn Qudāmah (2/164).

* The wisdom behind reciting these two Surahs lies in their mention of the creation of Adam, which took place on Friday, and the events of the Day of Judgment, which will also occur on Friday. This has nothing to do with the verse of prostration in the Surah; it only happened to be there.

* Ibn al-Qayyim said: “It is not recommended to intentionally recite a verse of prostration from this Surah or any other during the Fajr prayer on Friday. The purpose is to recite these two Surahs - Al-Sajdah and Al-Insān - as they mention the start of Adam’s creation and the Day of Resurrection. Adam was created on Friday, and the Hour will take place on Friday. Hence it is recommended to recite these two Surahs on Friday as a reminder to the Ummah of what happened and what will happen on that day. The verse of prostration only happened to be there in this Surah. So, one who has not recited Surat al-Sajdah is not recommended to intentionally recite a verse of prostration from any other Surah.” [22]

Long Recitation:

* The Sunnah for a praying person is to recite a whole Surah, as reported from the Prophet (may Allah’s peace and blessings be upon him).

* Or he may recite part of a Surah from its beginning. This is not disliked, by consensus.

The Prophet (may Allah’s peace and blessings be upon him) recited Surat al-Mu’minūn till the verses mentioning Mūsa (Moses) and Harūn (Aaron), where he started to cough and bowed down.

And he recited Surat al-A‘rāf in Maghrib [23]. It is well known that he recited part of it in the first Rak‘ah and the other part in the second Rak‘ah. Thus, he recited part of a Surah in one Rak‘ah.

Jubayr ibn Mut‘im (may Allah be pleased with him) reported: “I heard the Prophet (may Allah’s peace and blessings be upon him) reciting Surat al-Tūr in the Maghrib prayer.” [24] [Agreed upon]

* It is also permissible to recite some verses of a Surah from the latter part of it; but it is disliked to do so persistently, for this would be persistence in something that is not prescribed by the Sunnah. Ibn Qudāmah said: “What is reported from the Prophet (may Allah’s peace and blessings be upon him) is reciting a Surah or part of a Surah from its beginning.”

* The Sunnah is to recite from the short Mufassal (short Surahs of the Qur’an which have many breaks between them) in Maghrib, and the long Mufassal in Fajr. In the other prayers, i.e. Zhuhr, ‘Asr, and ‘Ishā’, one ought to recite from the medium Mufassal.

This is indicated in a Hadīth in which Abu Hurayrah (may Allah be pleased with him) reported: “I have not prayed behind someone whose prayer resembles the Prophet’s more than so-and-so. He used to recite from the long Mufassal Surahs in Fajr prayer, from the short Mufassal Surahs in Maghrib prayer, and from the medium Mufassal Surahs in ‘Ishā’ prayer.” [25]

This is also supported by the Hadīth relating that the Commander of the Believers, ‘Umar ibn al-Khattāb (may Allah be pleased with him), sent a letter to Abu Mūsa (may Allah be

---

[22] Badā’i‘ Al-Fawā’id (4/63).

[23] Narrated by Al-Nasā’i (991); reported by ‘Ā’ishah (may Allah be pleased with her).

[24] Narrated by Al-Bukhāri (765) and Muslim (463).

[25] Narrated by Al-Nasā’i (982), Ibn Mājah (827), and Ahmad (7991); Al-Hāfiz Ibn Hajar said: Its chain of narrators is authentic.

pleased with him), in which he said: “Recite from the medium Mufassal Surahs in Zhuhr prayer.” [26]

* If the Imam intends to recite a long Surah, he is not required, in our opinion, to inform those who will pray behind him in advance, as some people do nowadays. In fact, the Prophet (may Allah’s peace and blessings be upon him) did not do that. All the Hadīths reporting the Prophet’s recitation in prayer do not mention that he used to inform people of this matter, though some of those praying behind him would sometimes undergo some emergency during prayer. Nonetheless, he did not use to inform them.

* On the other hand, we should teach people the Shariah rulings and the Sunnah. For example, if an emergency happens to someone during prayer, he may leave the congregation and pray alone for having an excuse and there is nothing wrong with that. This is similar to what happened to the one praying behind Mu‘ādh (may Allah be pleased with him). When he knew that he would recite Al-Baqarah, he went off. So, we should spread the Sunnah.

* It seems to me that being careful to recite Surat al-Tūr and Surat al-A‘rāf in particular and the belief that reciting them is a special act of piety is not prescribed in Shariah. Apparently, the Prophet (may Allah’s peace and blessings be upon him) did not intend to recite Surat al-A‘rāf in particular during Maghrib prayer; rather, he meant to recite a long Surah. In other words, it does not appear from the relevant Hadīths that reciting these two Surahs in particular - Al-A‘rāf and Al-Tūr - is something intended like the recitation of certain Surahs in the Fajr prayer on Friday, the Friday prayer, and the Eid prayer.

* It is prescribed for the Imam to prolong the first Rak‘ah to enable those coming to catch up with this Rak‘ah. Abu Qatādah reported: “He would prolong the first Rak‘ah.” This is supported by several Hadīths including:

- When the Prophet (may Allah’s peace and blessings be upon him) heard a child crying, he would make the prayer brief. [27]

- It is reported that the Prophet (may Allah’s peace and blessings be upon him) would pray Zhuhr at the time of intense heat, ‘Asr when the sun was white and clear, and Maghrib when the sun set; and with ‘Ishā’, it varied, if he saw that the people had gathered, he would pray early, and if he saw that they had not come yet, he would delay it. [28]

These texts indicate that the Prophet (may Allah’s peace and blessings be upon him) would generally take into consideration the circumstances of the people praying behind him.

* It is Sunnah for a praying person to keep silent for a little while between recitation and bowing. It is authentically reported that the Prophet (may Allah’s peace and blessings be upon him) used to keep silent for a little while before bowing [29]. The Sunnah does not specify how long this pause should be. Ibn al-Qayyim held the view that it should be as long as a reciter can take his breath back. [30]

---

[26] Narrated by Al-Tirmidhi (307).

[27] Narrated by Al-Bukhāri (709) and Muslim (470); reported by Anas ibn Mālik (may Allah be pleased with him).

[28] Narrated by Al-Bukhāri; reported by Jābir ibn ‘Abdullah (may Allah be pleased with him).

[29] Narrated by Ahmad (5/11), Abu Dāwūd (780), Al-Tirmidhi (251), and Ibn Mājah (844).

[30]

We know from this that what some Imams do, namely saying Takbīr for bowing right after the end of recitation, is contrary to the Sunnah. Hence, Imam Ahmad disliked that a praying person says Takbīr immediately after the recitation. [31]

Takbīr for moving from one position to another:

* Takbīr for moving from one position to another is obligatory, for the Prophet (may Allah's peace and blessings be upon him) made Takbīr, commanded people to follow it and did it himself persistently, and said: "Pray as you have seen me pray." [32] One of the Hadīths in which he ordered people to make Takbīr reads: "When he makes Takbīr, you make Takbīr." [33] So, he gave a command for making Takbīr.

* Although Takbīr for moving from one position to another is obligatory, it ceases to be due in case of forgetfulness, in which case one should offer prostration to make up for it.

* It is preferable that one begins Takbīr as he starts moving from one position to another, and that he ends it when he reaches the next position. It is permissible, nonetheless, to start Takbīr before the beginning of bowing and finish it after completely bowing, given the difficulty of complying with this accurately.

* * *

Rukū' (Bowing):

Bowing is one of the pillars of the prayer, by consensus among scholars of Fiqh. If someone fails to observe it out of ignorance or forgetfulness, his prayer becomes invalid.

This is evidenced by the Prophet's statement to the one who was not praying properly: "Then bow until you feel at ease in bowing." [34] And Allah Almighty says: {...Bow and prostrate...} [Al-Hajj: 77]

* According to the Sunnah, when one is about to bow, he should raise his hands while saying Takbīr, as indicated in a Hadīth in which Ibn 'Umar (may Allah be pleased with him and his father) reported: "The Prophet (may Allah's peace and blessings be upon him) used to raise his hands on commencing the prayer, on bowing, and on rising after bowing." [35] In another Hadīth, Al-Sā'idi (may Allah be pleased with him) reported: "The Prophet (may Allah's peace and blessings be upon him) would raise his hands in these positions." [36] Al-Bukhāri said: "It is reported that seventeen Companions of the Prophet (may Allah's peace and blessings be upon him) used to raise their hands upon bowing." Then, he named them.

* The least sufficient level of bowing is for one to bow until his hands reach his knees; otherwise, his bowing is invalid for not reaching the required level.

---

[31] See Al-Mubdi' Fi Sharh Al-Muqni' (1/390). Ibn Muflih said: "The statement of Ahmad seems to indicate that silence should be observed after finishing the whole recitation, to avoid connecting the recitation with the Takbīr for bowing; and it is not prescribed to keep silent so as to allow those praying behind to recite."

[32] Its Takhrīj is cited above.

[33]

[34] Its Takhrīj is cited above.

[35] Narrated by Al-Bukhāri (736) and Muslim (390).

[36]

* According to Shariah, one should put his hands tightly upon the knees, and this can be done by either of two ways:

First: Grasping: In a Hadīth with an authentic chain of narrators, it is reported that the Prophet (may Allah's peace and blessings be upon him) would place his hands on his knees as if grasping them. [37]

Second: Separating the fingers: Abu Mas'ūd al-Ansāri (may Allah be pleased with him) reported: "Whenever the Prophet (may Allah's peace and blessings be upon him) bowed down, he would separate his fingers." [38] This Hadīth is somewhat weak, yet supported by another Hadīth, in which Wā'il ibn Hujr (may Allah be pleased with him) reported: "Whenever the Prophet (may Allah's peace and blessings be upon him) bowed down, he would separate his fingers, and whenever he prostrated himself, he would join his fingers together." [39]

Together, these Hadīths indicate that putting the hands so tightly on the knees entail separating the fingers.

* It is recommended to keep one's back straight while bowing, as indicated by a Hadīth in which Anas (may Allah be pleased with him) reported that the Prophet (may Allah's peace and blessings be upon him) said: "Be upright in bowing and in prostration" [40] This is also indicated by another Hadīth in which 'Ā'ishah (may Allah be pleased with her) reported: "When the Prophet (may Allah's peace and blessings be upon him) bowed, he would neither raise his head nor lower it." [41] In other words, he kept his head in a straight line with his back.

---

[37] Narrated by Abu Dāwūd (734), Al-Tirmidhi (260), and Al-Dārimi (1346) with this wording reported from 'Abbās ibn Sahl that he said: "Abu Humayd, Abu Usayd, Sahl ibn Sa'd, and Muhammad ibn Maslamah were once together and they mentioned the Prophet's prayer. Abu Humayd said: 'I am the most knowledgeable among you of the Prophet's prayer. The Prophet (may Allah's peace and blessings be upon him) would bow and place his hands on his knees as if he was grasping them, and he would draw his forearms to hold them away from his sides.'" Al-Bukhāri narrated this Hadīth, with this wording: "Abu Humayd al-Sā'idi said: 'I remember the Prophet's prayer better than anyone of you. I saw him raising both hands up to the level of his shoulders upon saying Takbīr; and upon bowing he would place his hands on both knees and bend his back; then he would stand up straight from bowing till all the vertebrae took their normal positions. In prostration, he would place both his hands on the ground with the forearms away from the ground and away from his body, and his toes would face Qiblah. Upon sitting after the second Rak'ah, he would sit on his left foot and prop up the right one; and after the last Rak'ah, he would push his left foot forward and keep the other foot propped up and sit over his buttocks.'" Abu Dāwūd narrated the Hadīth (731) with the following wording: "Abu Humayd said: '…When he bows, he grasps his knees with his hands and keeps his fingers apart. Then, he bends his back without lifting his head above the level of his back and without inclining his head (to the left or right side).'"

[38] Narrated by Ahmad (17081) and Al-Dārimi (1343); reported by Abu Mas'ūd al-Ansāri (may Allah be pleased with him): "And he put his hands upon his knees and separated his fingers, until everything in him settled down"; narrated by Abu Dāwūd (863), with this wording: "When he bowed, he would put his hands upon his knees, make his fingers below that, and keep his two elbows away from each other, until everything in him settled down…"

[39]

[40] Narrated by Al-Nasā'i (1028) and Al-Dārimi (1361) with this wording: "Be upright in bowing and in prostration, and do not rest your forearms on the ground like a dog"; and narrated by Al-Bukhāri (532) and Muslim (493) with this wording: "Be upright in prostration and do not rest your forearms on the ground like a dog."

[41]

* We know from this that the Sunnah in bowing is to bow down and keep the back straight, making the head on the same line with the back, without raising or lowering it, and to grasp the knees with the hands while keeping the fingers separated. Bowing that fulfills all these things is the one compliant with the Sunnah. * It is indisputably prescribed for the praying person to say in his bowing: “Subhāna rabbi al-‘azhīm (Glory be to my Great Lord!)”. It is even one of the obligations of prayer, according to the stronger opinion. Hudhayfah (may Allah be pleased with him) reported: “When the Prophet (may Allah’s peace and blessings be upon him) bowed, he would say: ‘Subhāna rabbi al-‘azhīm (Glory be to my Great Lord).’” [42] And the Prophet (may Allah’s peace and blessings be upon him) said: “Pray as you have seen me pray.” [43] Also ‘Uqbah (may Allah be pleased with him) reported: “When the verse {So exalt the name of your Great Lord} [Al-Wāqi‘ah: 74] was revealed, the Prophet (may Allah’s peace and blessings be upon him) said: ‘Say it in your bowing.’” [44] There is some weakness in this Hadīth’s chain of narrators.

* A praying person is recommended to say what is mentioned in the Hadīth, in Sahīh Muslim, in which ‘Ā’ishah (may Allah be pleased with her) reported that the Prophet (may Allah’s peace and blessings be upon him) used to say in his bowing and prostration: “Subbūh quddūs rabb al-malā’ikah wa ar-rūh (You are the Most Glorious, the Most Holy, and the Lord of the angels and of the Spirit).” [45]

* It is also recommended to say what is narrated in the Sunan, that the Prophet (may Allah’s peace and blessings be upon him) used to say: “Subhāna dhi al-jabarūt wa al-malakūt wa al-kibriyā’ wa al-‘azhamah (Exalted is the Owner of Grandeur, Dominion, Pride, and Might).” [46]

* As for the due amount of Tasbīh (glorification), it is to say “Subhāna rabbi al-‘azhīm (Glory be to my Great Lord)” one time; and the minimum level of perfection is three times, while the maximum level is ten times.

Imam Ahmad said: “It was reported that Al-Hasan said: ‘Perfect Tasbīh is seven times, followed by five times, and the least is three times.’”

It is said that there is no limit to the maximum.

It is also said that there is much leeway with regard to the number of Tasbīh; that the matter differs according to conditions and people; and that nothing in the Sunnah specifies perfection here or the minimum level of perfection - which is the correct opinion.

Rising from Rukū‘:

* Rising from Rukū‘ is to stand straight and feel at ease in standing. This is one of the pillars of prayer, as indicated by the Prophet’s instruction to the man who was not praying properly: “Then rise until you stand upright.” [47]

* Rising from Rukū‘ is part of standing upright, for one cannot stand upright unless after he rises.

---

[42] Narrated by Muslim (772).

[43]

[44]

[45] Narrated by Muslim (487).

[46] Narrated by Ahmad (24480), Abu Dāwūd (873), and Al-Nasā’i (1049).

[47] Its Takhrīj is cited above.

* The manner of standing upright after rising from Rukū‘ is when all vertebrae return to their places, and one says the minimum required Dhikr.

Hence, it is reported in a Hadīth: “When the Prophet (may Allah’s peace and blessings be upon him) rose from bowing, he would stand until he became upright.” ‘Stand’ here means ‘remain standing until he becomes upright’. So, if one prostrates immediately after rising from Rukū‘, he is not considered to stand upright and he has skipped the pillar of tranquility in standing. Describing the Prophet’s prayer, Abu Humayd (may Allah be pleased with him) reported: “Then when he raised his head, he would stand up straight till all vertebrae took their normal positions.” [48]

‘Ā’ishah (may Allah be pleased with her) reported: “When the Prophet (may Allah’s peace and blessings be upon him) raised his head from bowing, he would not prostrate himself until he stood up straight.” Narrated by Muslim] [49]

* It is Sunnah for a praying person to raise his hands while saying Takbīr on rising from Rukū‘, as evidenced by the previously cited Hadīth reported by Ibn ‘Umar:

* And he raises his hands with Takbīr:

This is related in a Hadīth reported by Abu Humayd al-Sā‘idi (may Allah be pleased with him) which partly reads: “Then he said: ‘Sami‘a Allah liman hamidah (Allah hears whoever praises Him)’ and raised his hands.” [50]

Also, Ibn ‘Umar (may Allah be pleased with him and his father) reported: “Then, he raised his head and also raised his hands.” A wording of Al-Bukhāri reads: “I saw the Messenger of Allah (may Allah’s peace and blessings be upon him) as he began the Takbīr in prayer; he would raise his hands upon saying Takbīr to the level of his shoulders and would do the same in Takbīr for bowing; and when he said: ‘Sami‘a Allah liman hamidah (Allah hears whoever praises Him)’, he would do the same and say: ‘Rabbana wa lak al-hamd (Our Lord, praise be to You)’. He would not do this upon prostrating himself or rising from prostration.” [51]

His words “upon saying Takbīr” and “when he said: ‘Allah hears whoever praises Him’, he would do the same” indicate that the Prophet (may Allah’s peace and blessings be upon him) would rise with the start of Takbīr.

* It is prescribed for a praying person to say upon raising his head from bowing: “Sami‘a Allah liman hamidah (Allah hears whoever praises Him)” and then say: “Allahumma rabbana lak al-hamd mil’ as-samāwāt wa mil’ al-ard wa mā baynahuma wa mil’ mā shi’t min shay’ ba‘d, ahl ath-thanā’ wa al-majd, lā māni‘ lima a‘tayt wa lā mu‘ti lima mana‘t wa lā yanfa‘u dha al-jadd mink al-jadd (O Allah, our Lord, to You belong the praise that would fill the heavens and the earth and what is between them, and what will please You besides (them). Worthy are You of all praise and glory. No one can withhold what You give, or give what You withhold. And the greatness of the great will be of no avail to them against You).” [52] This is reported in a number of authentic Hadīths.

The Hadīths differed over the form of Tahmīd (praise). These can be summarized in the following four forms:

---

[48] Narrated by Al-Bukhāri (828).

[49] Narrated by Muslim (498).

[50] Narrated by Al-Tirmidhi (304), Ibn Mājah (862), Ibn Hibbān (1865), Ibn Khuzaymah (587), and its original narration is in Sahīh Al-Bukhāri (828).

[51] Narrated by Al-Bukhāri (738).

[52] See Al-Mughni (1/366), Mukhtasar Al-Kharaqi (p. 22), and Sharh Muntaha Al-Irādāt (1/196).

First form: “Rabbana lak al-hamd (Our Lord, praise be to You)”.

Second form: “Rabbana wa lak al-hamd (Our Lord, and praise be to You)”.

Third form: “Allahum rabbana lak al-hamd (O Allah, our Lord, praise be to You)”.

Fourth form: “Allahum rabbana wa lak al-hamd (O Allah, our Lord, and praise be to You)”.

It is more appropriate for the praying person to use the four forms alternately, for they are all permissible; but let him use more often “Allahum rabbana lak al-hamd (O Allah, our Lord, praise be to You)” and “ Rabbana wa lak al-hamd (Our Lord, and praise be to You)”, since they both are more authentic.

* It is better for a praying person not to let his hands hang down after rising from bowing; however, there is nothing wrong if he does. There is leeway in this matter, given the lack of an explicit text. This is Imam Ahmad’s opinion.

Sujūd (Prostration):

* It is Sunnah for one to fall in prostration while saying Takbīr without raising his hands; in other words he should not raise his hands when he prostrates himself, as indicated by the Hadīth of Ibn ‘Umar (may Allah be pleased with him and his father) who reported: “He would raise his hands to the level of his shoulders upon commencing the prayer and upon making Takbīr for bowing. When raising his head from bowing, he would raise them (his hands) as well and say: ‘Sami‘a Allah liman hamidah rabbana wa lak al-hamd (Allah hears whoever praises Him - Our Lord, and praise be to You)’. However, he would not do this in prostration.” [53]

* A praying person should prostrate on seven limbs, as related in a Hadīth in which Ibn ‘Abbās (may Allah be pleased with him) reported: “We were commanded to prostrate on seven limbs: the two hands, the two knees, the two feet, and the forehead, and he pointed to his nose.” [54] These are seven.

* If one fails to properly prostrate on any of these seven limbs, in such a way that the limb does not touch the ground at all, his prostration becomes invalid, for he has not fulfilled one of the prayer’s pillars.

* One should prostrate upon the forehead and nose together; if he prostrates upon the forehead only, the prostration is incomplete.

* The same applies if one prostrates upon the nose only. It is reported that the Companions unanimously agreed [55] that such a prostration is not valid. This is apparently true, for the forehead is essential here, as indicated by the Prophet’s statement: “on seven bones: the forehead.”

* When falling in prostration, one is permitted to put his knees on the ground before his hands; and if he wills, he may put his hands first before his knees. His prayer is valid in both cases, by consensus among scholars. They differed over what is better, however. What is better, according to the stronger opinion, is to put the knees before the hands, a practice reported from ‘Umar ibn al-Khattāb (may Allah be pleased with him), who may have taken it from the Prophet (may Allah’s peace and blessings be upon him). There is no authentic Hadīth directly attributed to the Prophet (may Allah’s peace and blessings be upon him) in this regard. Al-Tirmidhi said: “Most scholars adopt this practice. They

---

[53] Narrated by Al-Bukhāri (735), Muslim (390), and Abu Dāwūd (722).

[54] Narrated by Al-Bukhāri (809) and Muslim (490)

[55] See the Kuwaiti Fiqh Encyclopedia (12/196) and Al-Ihkām Sharh Usūl Al-Ahkām (1/226).

maintain that one should put his knees on the ground before his hands, and when rising up, he should lift his hands before his knees.” [56]

* Keeping a distance between one’s hands and sides during prostration is an act of Sunnah and recommended; it is even said to be obligatory.

Proofs that it is an act of Sunnah:

- ‘Abdullah ibn Buhaynah (may Allah be pleased with him) reported: “When the Prophet (may Allah’s peace and blessings be upon him) prayed, he would keep his arms away (from his body) so that the whiteness of his armpits would appear.” [57] This Hadīth is narrated by Al-Bukhāri and Muslim. The whiteness of armpits appears when one keeps his arms quite distant. If the Prophet (may Allah’s peace and blessings be upon him) had only kept his arms a little distant, the Companions would not have seen the whiteness of his armpits.

- Anas ibn Mālik (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “Be upright in prostration, and do not rest your forearms on the ground like a dog.” [58]

- ‘Ā’ishah (may Allah be pleased with her) reported: “The Prophet (may Allah’s peace and blessings be upon him) forbade spreading out one’s forearms like a wild beast.” [59]

- Abu Humayd (may Allah be pleased with him) reported: “When the Prophet (may Allah’s peace and blessings be upon him) prostrated, he would place his hands (on the ground), not spreading them out or joining them together, and he would let the tips of his toes face the direction of Qiblah.” [60]

- Jābir (may Allah be pleased with him) reported that the Messenger of Allah (may Allah’s peace and blessings be upon him) said: “When anyone of you prostrates, he should be straight and not spread out his arms like a dog.” [61]

- Ibn ‘Abbās (may Allah be pleased with him and his father) reported: “I came to the Prophet (may Allah’s peace and blessings be upon him) from behind. I saw the whiteness of his armpits as he raised his stomach from the ground and kept his arms away from his sides.”

* A praying person has the choice to put his hands parallel to his shoulders or his ears in prostration, for both are authentically reported in the Sunnah.

* The Sunnah is for a praying person to keep his thighs away from his stomach, as authentically reported in the Hadīth of Ibn ‘Abbās (may Allah be pleased with him and his father) - and also in the Hadīth of Abu Humayd al-Sā‘idi (may Allah be pleased with him), who reported: “When the Prophet (may Allah’s peace and blessings be upon him) prostrated, he would keep his thighs wide apart and not let his stomach rest on either thigh.” [62] These two Hadīths indicate that one should keep his thighs wide apart and not

---

[56] Sunan Al-Tirmidhi (56/2).

[57] Narrated by Al-Bukhāri (390) and Muslim (495).

[58] Narrated by Al-Bukhāri (822) and Muslim (493).

[59] Narrated by Muslim (498).

[60] Narrated by Al-Bukhāri (828).

[61] Narrated by Ahmad (14018), Abu Dāwūd (897), Al-Tirmidhi (275), and Ibn Mājah (891).

[62] Narrated by Abu Dāwūd (735). This wording is weak, and we rely in this issue upon the Hadīth reported by Ibn ‘Abbās. I have only cited the weak wording to illustrate the manner of doing so.

let his stomach rest on either thigh; rather, he should keep his two thighs away from the stomach and also away from each other.

* The Sunnah regarding the position of the feet in prostration is to make the toes face the direction of Qiblah.

As to whether one should join his feet together during prostration or keep them apart, scholars hold different opinions in this regard, and there is leeway in the matter. However, it is probably better to join the two feet together.

* The permissibility of joining fingers during prostration is established by the Hadīth in which Wā'il ibn Hujr (may Allah be pleased with him) reported: "When the Prophet (may Allah's peace and blessings be upon him) bowed, he would separate his fingers, and when he prostrated, he would join them together." [63] This Hadīth has a good chain of narrators and is corroborated by the Hadīths relating that the toes should face Qiblah during prostration, for this would mostly entail that they be joined together.

* In brief, the Sunnah-compliant prostration is the one combining all the following six elements:

First: Not spreading out the arms on the ground.

Second: Keeping the two arms away from the two sides, so much that the whiteness of armpits is visible.

Third: Putting the hands parallel to the ears or the shoulders.

Fourth: Making the two feet upright and letting the toes face Qiblah.

Fifth: Lifting the stomach off the two thighs.

Sixth: Putting the fingers in the direction of Qiblah.

Prostration that comprises these six traits is in compliance with the Sunnah. If any of them is lacking, this means lacking in adherence to the Sunnah, though the prostration is still valid, because these traits are only recommended.

* It is permissible for one to prostrate upon his seven limbs, even if there is a barrier on the ground. An exception is the forehead. It is disliked to put one's forehead on something linked to him, like the end of his garment. This ruling applies when there is no need for doing so; otherwise, it is permissible and not disliked if needed.

* It is prescribed that one says in prostration: "Subhāna rabbi al-a'la (Glory be to my Lord, the Most High)". This is related in an authentic Hadīth reporting that when the Prophet (may Allah's peace and blessings be upon him) prostrated, he would say: "Subhāna rabbi al-a'la (Glory be to my Lord, the Most High)". [64] In another Hadīth, 'Uqbah (may Allah be pleased with him) reported: "When the verse {Glorify the name of your Lord, the Most High} [Al-A'la: 1] was revealed, the Prophet (may Allah's peace and blessings be upon him) said: 'Say it in your prostration.'" [65]

* As we talked above about the supplications to be said in bowing, we have also mentioned some other supplications that is recommended to be said during prostration.

Rising from Prostration:

[63] Narrated by Ibn Hibbān (1920) and Al-Bayhaqi in Al-Kubra (2526).

[64] Narrated by Muslim (772); reported by Hudhayfah (may Allah be pleased with him).

[65]

* Rising from prostration is one of the pillars of prayer, as the Prophet (may Allah's peace and blessings be upon him) said: "Then rise until you feel at ease in sitting." [66] Rising from prostration is a pillar, and sitting straight between the two prostrations is another pillar.

* According to the Sunnah, when one rises from the first prostration to sit before the second prostration, he should say Takbīr, for it is authentically reported that the Prophet (may Allah's peace and blessings be upon him) would say Takbīr when he lowered or raised his head. [67]

* Sitting between the two prostrations is a pillar of prayer, as indicated in the Hadīth involving the man who was not praying properly: "Then rise until you feel at ease in sitting." [68] In another Hadīth, 'Ā'ishah (may Allah be pleased with her) reported: "When the Prophet (may Allah's peace and blessings be upon him) rose from a prostration, he would sit upright before prostrating again." [69]

* Manner of sitting: The praying person should spread his left foot and keep the right one erect. 'Ā'ishah (may Allah be pleased with her) reported: "When the Prophet (may Allah's peace and blessings be upon him) sat, he would spread his left foot and keep the right one erect." [70] This is an authentic Hadīth. And in the Hadīth by Abu Humayd (may Allah be pleased with him), it is also reported that the Prophet (may Allah's peace and blessings be upon him) used to do so. [71] This is the practice of Muslims from one generation to another.

* The Sunnah is for one to spread his left hand and put the right hand upon his thigh, as he does in Tashahhud.

* He is recommended to make the toes of his right foot face the direction of Qiblah while sitting between the two prostrations, since it is Sunnah to keep the foot upright, and this means that its toes will necessarily be in the direction of Qiblah.

* Dhikr between the two prostrations is obligatory. One should say: "Rabbi ighfir li (My Lord, forgive me)" three times or more. Hudhayfah (may Allah be pleased with him) reported in an authentic Hadīth: "The Prophet (may Allah's peace and blessings be upon him) used to say between the two prostrations: 'Rabbi ighfir li, rabbi ighfir li (My Lord, forgive me; my Lord, forgive me).'" [72] Commenting on this Hadīth, scholars said that he would repeat this phrase because the duration of his sitting between the two prostrations was like duration of his prostration.

Ibn 'Abbās (may Allah be pleased with him and his father) reported that the Prophet (may Allah's peace and blessings be upon him) used to say another Dhikr: "Allahuma ighfir li wa irhamni wa 'āfini wa ihdini wa irzuqni (O Allah, forgive me, have mercy on me, grant me safety, guide me, and provide me with sustenance)." [73] Some scholars of Hadīth, however, referred to its weakness.

---

[66] Its Takhrīj is cited above.

[67] Its Takhrīj is cited above.

[68] Its Takhrīj is cited above.

[69]

[70] Narrated by Muslim (498).

[71]

[72] Narrated by Abu Dāwūd (874), Al-Nasā'i (1145), Ibn Mājah (897), Ahmad (23375), and Al-Dārimi (1363).

[73] Narrated by Abu Dāwūd (850), Al-Tirmidhi (284), Ibn Mājah (898), and Ahmad (2895).

Imam Ahmad preferred the content of the Hadīth reported by Hudhayfah and he deemed it more authentic than the Hadīth of Ibn ‘Abbās. It is permissible, nonetheless, to say what is reported in the Hadīth of Ibn ‘Abbās - nothing wrong with that.

* If a praying person wants to stand up after sitting for rest, according to those who consider such sitting permissible, he should lean on his hands as he stands; and if he stands up directly, without sitting for rest, which we prefer, i.e. sitting for rest is not recommeded, he should rise upon the front parts of his feet, relying upon his knees.

The Second Rak‘ah:

* The second Rak‘ah is to be performed like the first one, for the Prophet (may Allah’s peace and blessings be upon him) said to the man who was not praying properly: “Then do this throughout your prayer.” [74]

The following are excluded from this:

First: The opening Takbīr: One should not make the opening Takbīr in the second Rak‘ah, for it was prescribed for the opening of prayer. That is why it should only be made in the first Rak‘ah, and not in the second or other Rak‘ahs.

Second: The opening supplication: A praying person should only make the opening supplication in the first Rak‘ah; if he forgets or intentionally fails to say it in the first Rak‘ah, he should not say it in other Rak‘ahs, for this Sunnah is in the first Rak‘ah only.

Third: Renewing the intention: A praying person should not renew his intention in the second Rak‘ah. Keeping the initial intention is enough.

The first Tashahhud (sitting of testimony):

* The hands in the first Tashahhud have two positions:

First: Putting the hands upon the thighs.

‘Abdullah ibn al-Zubayr (may Allah be pleased with him and his father) reported: “When the Prophet (may Allah’s peace and blessings be upon him) sat (for Tashahhud), he would put his right hand upon his right thigh and his left hand upon his left thigh, placing his left palm on his knee.” This wording is narrated in Sahīh Muslim. [75]

Second: Putting the hands upon the knees.

Ibn ‘Umar (may Allah be pleased with him and his father) reported: “When the Prophet (may Allah’s peace and blessings be upon him) sat (for Tashahhud), he would put his hands upon his knees.” [76] This is also narrated in Sahīh Muslim.

It is Sunnah that one puts his left palm upon the left knee sometimes, as related in the Hadīth of ‘Abdullah ibn al-Zubayr (may Allah be pleased with him and his father).

Some may say it is more suitable to do this Sunnah during Tawarruk (a certain manner of sitting during Tashahhud, where the body rests on the left thigh, and the left leg is under the right one, while keeping the right foot erect) for putting the palm upon the knee would be difficult in any position other than Tawarruk.

The hand during Tashahhud has three states:

[74] Its Takhrīj is cited above.

[75] Narrated by Muslim (579).

[76] Narrated by Muslim (580).

First: Folding the little and ring fingers, forming a ring with the middle finger and the thumb, and pointing with the forefinger.

This way is reported in the Hadīth of Wā'il ibn Hujr (may Allah be pleased with him) [77] and it is correct.

Second: In Sahīh Muslim, Ibn 'Umar (may Allah be pleased with him and his father) reported: "The Prophet (may Allah's peace and blessings be upon him) formed a ring like the number fifty three (in Arabic) with his fingers." [78] It is done by folding the little, ring, and middle fingers, making the thumb touch the base of the forefinger, and pointing with the forefinger.

Third: Folding the little, ring, and middle fingers and the thumb and pointing with the forefinger. This way is also reported in Sahīh Muslim, in a Hadīth in which Ibn 'Umar (may Allah be pleased with him and his father) reported: "The Prophet (may Allah's peace and blessings be upon him) folded all his fingers and pointed with the forefinger." [81]

This way is also reported in Sahīh Muslim, in a Hadīth in which Ibn 'Umar (may Allah be pleased with him and his father) reported: "The Prophet (may Allah's peace and blessings be upon him) folded all his fingers and pointed with the forefinger." [79]

We have three manners: so it is permissible to use either of these types alternatively from time to time.

* These states of the hand - folding and pointing - are in the sitting for Tashahhud only, as Ibn 'Umar (may Allah be pleased with him and his father) said: "When he sat for Tashahhud..." So, it is not permissible to do that in the sitting between the two prostrations; rather, one should spread his fingers.

* Also, it is not prescribed to bend one's forefinger a little bit when pointing with it, for this is not authentically reported in Sunnah.

* It is Sunnah to point with the forefinger without moving it during Tashahhud, since there is no sound evidence for this moving. All relevant authentic Hadīths speak about pointing only, and there is no mention of moving. In principle, acts of worship depend on what is mentioned in the Qur'an and Sunnah.

In Sahīh Muslim, 'Abdullah ibn al-Zubayr (may Allah be pleased with him and his father) reported: "When the Prophet (may Allah's peace and blessings be upon him) sat during prayer, he would put his left foot between his thigh and shank, spread out his right foot, put his left hand upon his left knee, put his right hand upon his right thigh, and point with his finger." [80]

In another Hadīth in Sahīh Muslim, 'Abdullah ibn 'Umar (may Allah be pleased with him and his father) reported: "When the Messenger of Allah (may Allah's peace and blessings be upon him) sat for Tashahhud, he would put his left hand upon his left knee, put his right hand upon his right knee, form the number fifty-three (in Arabic - with his fingers), and point with his forefinger." [81]

In Ahmad's Musnad, Wā'il ibn Hujr (may Allah be pleased with him) reported: "I saw the Prophet (may Allah's peace and blessings be upon him) raise his hands to the level of his ears when he made Takbīr, then when he bowed; and when he said: 'Sami'a Allahu liman

---

[77] Its Takhrīj is cited above.

[78] Narrated by Muslim (580/115).

[79] Narrated by Muslim (580/116).

[80] Narrated by Muslim (579).

[81] Narrated by Muslim (580).

hamidah (Allah hears whoever praises Him)', he raised his hands and I saw him putting his right hand upon the left one during prayer. Then, when he sat down, he formed a ring with the middle finger and the thumb and pointed with the forefinger; and he put his right hand upon his right thigh and his left hand upon his left thigh." [84]

"I saw the Prophet (may Allah's peace and blessings be upon him) raise his hands to the level of his ears when he made Takbīr, then when he bowed; and when he said: 'Sami'a Allahu liman hamidah (Allah hears whoever praises Him)', he raised his hands and I saw him putting his right hand upon the left one during prayer. Then, when he sat down, he formed a ring with the middle finger and the thumb and pointed with the forefinger; and he put his right hand upon his right thigh and his left hand upon his left thigh." [82]

All these authentic Hadīths make mention of pointing without moving.

* The first Tashahhud is one of the obligatory acts of prayer. If one abandons it forgetfully, he should make up for it by offering the prostration of forgetfulness.

The obligation of the first Tashahhud is established by the fact that the Prophet (may Allah's peace and blessings be upon him) performed it persistently; and he said: "Pray as you have seen me pray." [85] He only abandoned it forgetfully and made up for it by offering the prostration of forgetfulness.

"Pray as you have seen me pray." [85]

He only abandoned it forgetfully and made up for it by offering the prostration of forgetfulness.

In a Hadīth reported by Ibn Mas'ūd (may Allah be pleased with him), he said: "Say: 'At-tahiyyātu lillāh (All greetings are due to Allah).'" [86]

"Say: 'At-tahiyyātu lillāh (All greetings are due to Allah).'" [83]

Its obligation is also indicated by the Prophet's care about it, as related in a Hadīth in which Ibn 'Abbās (may Allah be pleased with him and his father) reported: "The Messenger of Allah (may Allah's peace and blessings be upon him) used to teach us Tashahhud just as he used to teach us a Surah from the Qur'an. He used to say: 'Say: "At-tahiyyāt al-mubārakāt as-salawāt at-tayyibāt lillāh, salām 'alayk ayyuha an-nabiyy wa rahmatullāh wa barakātuh, salam 'alayna wa 'ala 'ibādillāh as-sālihīn, ash-hadu an lā ilāh illallāh wa ash-hadu ann Muhammad rasūlullāh (All blessed greetings and good prayers are due to Allah; peace be upon you, O Prophet, and the mercy of Allah and His blessings; peace be upon us and upon the righteous servants of Allah. I bear witness that there is no deity worthy of worship but Allah, and I bear witness that Muhammad is His messenger).'" [87]

"The Messenger of Allah (may Allah's peace and blessings be upon him) used to teach us Tashahhud just as he used to teach us a Surah from the Qur'an. He used to say: 'Say: "At-tahiyyāt al-mubārakāt as-salawāt at-tayyibāt lillāh, salām 'alayk ayyuha an-nabiyy wa rahmatullāh wa barakātuh, salam 'alayna wa 'ala 'ibādillāh as-sālihīn, ash-hadu an lā ilāh illallāh wa ash-hadu ann Muhammad rasūlullāh (All blessed greetings and good prayers are due to Allah; peace be upon you, O Prophet, and the mercy of Allah and His blessings; peace be upon us and upon the righteous servants of Allah. I bear witness that there is no deity worthy of worship but Allah, and I bear witness that Muhammad is His messenger).'" [84]

It is permissible to say: "At-tahiyyāt lillāh wa as-salawāt wa at-tayyibāt, as-salām 'alayk ayyuha an-nabiyy wa rahmatullāh wa barakātuh, as-salām 'alayna wa 'ala 'ibādillāh as-

[82] Narrated by Ahmad (19076).

[83] Narrated by Al-Bukhāri (835) and Muslim (402).

[84] Narrated by Muslim (403).

sālihīn, ash-hadu an lā ilāh illallāh wa ash-hadu ann Muhammad ‘abduh wa rasūluh (Greetings, blessings, and good things are due to Allah. Peace, mercy, and blessings of Allah be upon you, O Prophet. Peace be upon us, and upon the righteous servants of Allah. I bear witness that there is no deity worthy of worship but Allah, and I bear witness that Muhammad is His servant and messenger).”

This Tashahhud is reported by Ibn Mas‘ūd (may Allah be pleased with him) and narrated by Al-Bukhāri and Muslim. [88] Imam Ahmad adopted it, and Abu ‘Isa al-Tirmidhi said: “The Hadīth of Ibn Mas‘ūd is reported in a number of versions, and it is the most authentic Prophetic Hadīth on Tashahhud. Most scholars among the Companions and the succeeding generation acted upon it.” [89]

“The Hadīth of Ibn Mas‘ūd is reported in a number of versions, and it is the most authentic Prophetic Hadīth on Tashahhud. Most scholars among the Companions and the succeeding generation acted upon it.” [85] [86]

Other Hadīths are also narrated on Tashahhud:

1- A Hadīth by ‘Umar ibn al-Khattāb (may Allah be pleased with him); adopted by Imam Mālik ibn Anas [90]: “At-tahiyyāt lillāh az-zākiyāt lillāh as-salawāt at-tayyibāt lillāh (Greetings are due to Allah, pure things are due to Allah, and good prayers are due to Allah).” [91] The rest is like the Hadīth reported by Ibn Mas‘ūd (may Allah be pleased with him).

“At-tahiyyāt lillāh az-zākiyāt lillāh as-salawāt at-tayyibāt lillāh (Greetings are due to Allah, pure things are due to Allah, and good prayers are due to Allah).” [91]

The rest is like the Hadīth reported by Ibn Mas‘ūd (may Allah be pleased with him).

2- A Hadīth by Ibn ‘Abbās (may Allah be pleased with him); adopted by Imam Al-Shāfi‘i [92]: “At-tahiyyāt al-mubārakāt as-salawāt at-tayyibāt lillāh (Blessed greetings and good prayers are due to Allah).” [93] The rest is like the Hadīth by Ibn Mas‘ūd.

“At-tahiyyāt al-mubārakāt as-salawāt at-tayyibāt lillāh (Blessed greetings and good prayers are due to Allah).” [93]

The rest is like the Hadīth by Ibn Mas‘ūd.

Thus, the reported versions of Tashahhud are three.

All these forms of Tashahhud are permissible and can be validly said in prayer. It is better to use all the different forms, one at a time, in order to apply the Sunnah with all its different aspects.

But let the Tashahhud reported by Ibn Mas‘ūd be said more often, for reasons I have mentioned in the original book.

* The first Tashahhud does not include invoking Allah’s blessings upon the Prophet. It only exists in the last Tashahhud.

Ibn al-Qayyim said: “It is prescribed in Shariah to make the first Tashahhud brief. When the Prophet (may Allah’s peace and blessings be upon him) sat for it, it was as if he were on embers (very quick); and it is not authentically reported that he used to say it (the invocation of Allah’s blessings upon the Prophet) in the first Tashahhud or that he instructed the Ummah to do so. No one among the Companions is known to have recommended this act.” [94]

“It is prescribed in Shariah to make the first Tashahhud brief. When the Prophet (may Allah’s peace and blessings be upon him) sat for it, it was as if he were on embers (very

[85] Its Takhrīj is cited above.

quick); and it is not authentically reported that he used to say it (the invocation of Allah's blessings upon the Prophet) in the first Tashahhud or that he instructed the Ummah to do so. No one among the Companions is known to have recommended this act." [87]

Rising from the first Tashahhud:

* When one rises from the first Tashahhud, it is permissible to raise his hands as he stands.

Ibn 'Umar (may Allah be pleased with him and his father) reported: "When the Prophet (may Allah's peace and blessings be upon him) commenced prayer, he would say Takbīr and raise his hands; when he bowed, he would raise his hands; when he said: 'Sami'a Allahu liman hamidah (Allah hears whoever praises Him)', he would raise his hands; and when he stood up after two Rak'ahs, he would raise his hands." Ibn 'Umar attributed that to the Prophet (may Allah's peace and blessings be upon him). [95] Al-Bukhāri created a chapter for this Hadīth titled: Chapter on raising the hands on standing after two Rak'ahs

Al-Bukhāri created a chapter for this Hadīth titled: Chapter on raising the hands on standing after two Rak'ahs

In another Hadīth, Abu Humayd al-Sā'idi (may Allah be pleased with him) reported that he was among ten of the Prophet's Companions, including Abu Qatādah. Abu Humayd said: "I am more knowledgeable than you of the Prophet's prayer... Then, when he stood up after two Rak'ahs, he would say Takbīr and raise his hands up to the level of his shoulders, as he said Takbīr on commencing the prayer." [88]

The Rest of prayer:

* One should offer the rest of his prayer, i.e. the third and four Rak'ahs, exactly as he prayed the first and second Rak'ahs, as indicated by the Prophet's statement to the man who was not praying properly: "Then do this throughout your prayer." [97]

"Then do this throughout your prayer." [89]

The Last Tashahhud:

* The last Tashahhud is one of the pillars of prayer, as indicated by a Hadīth in which Ibn Mas'ūd (may Allah be pleased with him) reported: "Before Tashahhud was prescribed, we used to say: 'As-salām 'ala Allah, as-salām 'ala Jibrīl, as-salām 'ala mīkā'īl (Peace be upon Allah, peace be upon Jibrīl (Gabriel), and peace be upon Mīkā'īl (Michael)'; then the Prophet (may Allah's peace and blessings be upon him) said: 'Say: "At-tahiyyāt lillāh (All greetings are due to Allah).'" [98] It is also authentically reported that the Prophet (may Allah's peace and blessings be upon him) said it on a persistent basis; and he said: "Pray as you have seen me pray." [99]

'Say: "At-tahiyyāt lillāh (All greetings are due to Allah).'" [98]

It is also authentically reported that the Prophet (may Allah's peace and blessings be upon him) said it on a persistent basis; and he said:

---

[87] Jalā' Al-Afhām (p. 360).

[88] Narrated by Ahmad (23997), Abu Dāwūd (730), Al-Tirmidhi (304), and Ibn Mājah (862).

[89] Its Takhrīj is cited above.

“Pray as you have seen me pray.” [90] [91]

* Invoking Allah’s peace and blessings upon the Prophet in the last Tashahhud is a confirmed act of Sunnah. Some said it is obligatory.

Its status as a prescribed and confirmed element of prayer is established by the following:

- A Hadīth in which Fadālah ibn ‘Ubayd (may Allah be pleased with him) reported: “The Prophet (may Allah’s peace and blessings be upon him) saw a man who prayed, yet did not praise Allah, glorify Him, or invoke His blessings upon the Prophet. Thereupon, he said: ‘This has acted in haste.’ Then, he called him and said: ‘When anyone of you prays, he should start by praising his Lord and lauding Him, and invoke Allah’s blessings upon the Prophet; then supplicate as he wishes.’” [100]

Then, he called him and said:

‘When anyone of you prays, he should start by praising his Lord and lauding Him, and invoke Allah’s blessings upon the Prophet; then supplicate as he wishes.’” [92]

- A Hadīth in which Ka‘b ibn ‘Ujrah (may Allah be pleased with him) reported: “The Prophet (may Allah’s peace and blessings be upon him) came out to us, and we said to him: ‘O Messenger of Allah, we know how to greet you, but how can we invoke Allah’s blessings upon you?’ He said: ‘Say: “Allahumma salli ‘ala Muhammad wa ‘ala āl Muhammad kama sallayta ‘ala āl Ibrahīm, innaka hamīdum majīd. Allahumma bārik ‘ala Muhammad wa ‘ala āl Muhammad kama bārakta ‘ala āl Ibrahīma, innaka hamīdum majīd (O Allah, bestow Your peace upon Muhammad and his family just as You bestowed Your peace upon Abraham’s family. Verily, You are Praiseworthy and Glorious. O Allah, bless Muhammad and his family just as You blessed Abraham’s family. Indeed, You are Praiseworthy and Glorious).’” Agreed upon [101]. Another wording reads: “Kama sallayta ‘ala Ibrahīm wa ‘ala āl Ibrahīm (Just as You bestowed Your peace upon Abraham and Abraham’s family).” [102]

‘Say: “Allahumma salli ‘ala Muhammad wa ‘ala āl Muhammad kama sallayta ‘ala āl Ibrahīm, innaka hamīdum majīd. Allahumma bārik ‘ala Muhammad wa ‘ala āl Muhammad kama bārakta ‘ala āl Ibrahīma, innaka hamīdum majīd (O Allah, bestow Your peace upon Muhammad and his family just as You bestowed Your peace upon Abraham’s family. Verily, You are Praiseworthy and Glorious. O Allah, bless Muhammad and his family just as You blessed Abraham’s family. Indeed, You are Praiseworthy and Glorious).’”

Agreed upon [101]. Another wording reads:

“Kama sallayta ‘ala Ibrahīm wa ‘ala āl Ibrahīm (Just as You bestowed Your peace upon Abraham and Abraham’s family).” [93] [94]

Also, the above-mentioned Hadīth reported by Ka‘b ibn ‘Ujrah (may Allah be pleased with him) includes a form of invoking Allah’s blessings upon the Prophet.

* It is Sunnah for a praying person to seek refuge with Allah at the end of the last Tashahhud, using the supplication in the Hadīth in which Abu Hurayrah (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “When you finish the last Tashahhud, seek refuge with Allah from four: from

---

[90] Its Takhrīj is cited above.

[91]

[92] Narrated by Ahmad (24434), Abu Dāwūd (1481), and Al-Tirmidhi (3477).

[93] Its Takhrīj is cited above.

[94]

the torment of Hellfire, from the torment of the grave, from the trials of life and death, and from the trial of the Anti-Christ.” [103]

“When you finish the last Tashahhud, seek refuge with Allah from four: from the torment of Hellfire, from the torment of the grave, from the trials of life and death, and from the trial of the Anti-Christ.” [95]

* It is Sunnah for a praying person, after finishing the Tashahhud and seeking refuge with Allah from the four things mentioned above, to supplicate to Allah as he wishes. Ibn Mas‘ūd (may Allah be pleased with him) reported that when the Prophet (may Allah’s peace and blessings be upon him) told him about the Tashahhud, he said: “Then he may choose whatever supplication he likes most, and invoke Allah therewith.” [104] It is Sunnah to choose the supplications one wants and to be keen on using the invocations reported from the Prophet (may Allah’s peace and blessings be upon him).

“Then he may choose whatever supplication he likes most, and invoke Allah therewith.” [104]

It is Sunnah to choose the supplications one wants and to be keen on using the invocations reported from the Prophet (may Allah’s peace and blessings be upon him).

Taslīm (salutation of peace ending the prayer):

* Then, one should make Taslīm, which is a pillar of prayer, saying: “As-salām ‘alaykum wa rahmatullāh wa barakātuh (Peace and mercy of Allah be upon you).”

* The Sunnah is to make Taslīm first to the right and then to the left and to turn right and left so much that the whiteness of one’s cheeks can be seen. Ibn Mas‘ūd (may Allah be pleased with him) reported: “Then, he made Taslīm to his right and to his left to the extent that the whiteness of his cheeks could be seen: ‘As-salām ‘alaykum wa rahmatullāh (Peace and mercy of Allah be upon you).’” [105]

“Then, he made Taslīm to his right and to his left to the extent that the whiteness of his cheeks could be seen: ‘As-salām ‘alaykum wa rahmatullāh (Peace and mercy of Allah be upon you).’” [96]

* It is also Sunnah in Taslīm not to make it long, as indicated by the Prophet’s statement: “Shortening Taslīm is Sunnah.” [106] Imam Ahmad (107] and Imam Ibn al-Mubārak [108] interpreted this Hadīth in this way.

Imam Ahmad (107] and Imam Ibn al-Mubārak [97] interpreted this Hadīth in this way. [98]

* The Sunnah in the last Tashahhud is to do Tawarruk, i.e. to make the right foot erect, rest the buttocks on the ground, and let the left leg out from the opposite side. This is prescribed in the second Tashahhud, only in the three-Rak‘ah and four-Rak‘ah prayers. Put more simply, it is prescribed only in prayer with two Tashahhuds.

Tranquility and Humility:

---

[95] Narrated by Al-Bukhāri (1377) and Muslim (588).

[96] Narrated by Abu Dāwūd (996), Al-Nasā’i (1142), Ibn Mājah (914), and Ahmad (3699); its chain of narrators is authentic

[97] Narrated by Abu Dāwūd (1004), Al-Tirmidhi (297), and Ahmad (10885); reported by Abu Hurayrah (may Allah be pleased with him).

[98]

* Tranquility is one of the pillars of prayer. Tranquility is to be calm for as long as the due Dhikr is recited, and that is the least amount sufficient for fulfilling the duty.

* Tranquility as a pillar of prayer is evidenced by the Prophet's words to the man who was not praying properly: "Then bow until you feel at ease in bowing." He gave him the same instruction with regard to all other pillars of prayer. And in a Hadīth, Hudhayfah (may Allah be pleased with him) saw a man praying without tranquility, and he said to him: "You have not prayed; and if you died, you would die upon something other than the Fitrah (sound human nature) upon which Allah created Muhammad (may Allah's peace and blessings be upon him)." [109]

"You have not prayed; and if you died, you would die upon something other than the Fitrah (sound human nature) upon which Allah created Muhammad (may Allah's peace and blessings be upon him)." [99]

* Humility in prayer is recommended and an act of Sunnah. Imam Ibn al-Qayyim (may Allah have mercy upon him) defined it saying: "Humility means that the heart is present before the Lord in submission and humbleness." [110]

"Humility means that the heart is present before the Lord in submission and humbleness." [100]

* The Prophet (may Allah's peace and blessings be upon him) and his Companions are frequently reported to have paid great attention to humility in prayer. Hence, 'Ā'ishah (may Allah be pleased with her) reported: "The Prophet (may Allah's peace and blessings be upon him) would offer four Rak'ahs; do not ask about their excellence and length." [111]

Hence, 'Ā'ishah (may Allah be pleased with her) reported: "The Prophet (may Allah's peace and blessings be upon him) would offer four Rak'ahs; do not ask about their excellence and length." [101]

* Frequent movement invalidates the prayer, if occurring successively.

The criterion for deeming a praying person's movement as frequent, according to some scholars of Fiqh, is that when he is seen, it is presumed he is not in prayer.

Sutrah (barrier) in front of a praying person:

Using a barrier is a confirmed Sunnah, for the Prophet (may Allah's peace and blessings be upon him) said: "When anyone of you performs prayer, let him pray behind a barrier, and let him get close to it." [112]

"When anyone of you performs prayer, let him pray behind a barrier, and let him get close to it." [102]

* A barrier should be erect on the ground, not lying down.

---

[99] Narrated by Al-Bukhāri (791).

[100] ibid.

[101] Narrated by Al-Bukhāri (1147) and Muslim (738).

[102] Narrated by Abu Dāwūd (698); it is originally narrated by Al-Bukhāri and Muslim

* As for the height of the barrier, it should be as high as the post of a saddle, as related in a Hadīth in which ‘Ā’ishah (may Allah be pleased with her) reported: “The Prophet (may Allah’s peace and blessings be upon him) was asked during the Battle of Tabūk about the barrier, and he said: ‘Like the post of a saddle.’” The wording of Muslim’s narration reads: “Like the back of a saddle.” [113] This is close to an arm’s length. So, the height of a barrier should be an arm’s legnth or close to that.

‘Like the post of a saddle.’”

The wording of Muslim’s narration reads:

“Like the back of a saddle.” [113]

This is close to an arm’s length. So, the height of a barrier should be an arm’s legnth or close to that.

As for the width of the barrier, jurists said that there is no specific limit to that. So, it can be as wide as an arrow, or as a wall, for the Prophet (may Allah’s peace and blessings be upon him) used the spear as a barrier [103], and he also prayed facing a camel [104] and a wall. [105]

* It is prohibited to pass in front of a praying person, as indicated by the Prophet’s statement: “If the one passing in front of a praying person knew the gravity of his act, he would prefer to stand for forty than to pass in front him.” [117] Another wording reads: “If the one passing in front of a praying person knew the gravity of his sin.” [118]

“If the one passing in front of a praying person knew the gravity of his act, he would prefer to stand for forty than to pass in front him.” [117]

Another wording reads:

“If the one passing in front of a praying person knew the gravity of his sin.” [106] [107]

* If someone wants to pass in front of a praying person, he can prevent him, by consensus among scholars, as in the authentic Hadīth where Abu Sa‘īd (may Allah be pleased with him) reported that the Prophet (may Allah’s peace and blessings be upon him) said: “If anyone of you takes a barrier for his prayer, and someone wants to pass between him and his barrier, he should prevent him, and if he insists, he should fight him, for he is a devil.” [119] This Hadīth explicitly indicates that preventing the passing person is legitimate under Sunnah.

“If anyone of you takes a barrier for his prayer, and someone wants to pass between him and his barrier, he should prevent him, and if he insists, he should fight him, for he is a devil.” [119]

This Hadīth explicitly indicates that preventing the passing person is legitimate under Sunnah.

Al-Nawawi [108] and Al-Shawkāni (121) derived from the Hadīth reported by Abu Sa‘īd (may Allah be pleased with him) that repelling and fighting the passing person is permissible

[103] Narrated by Al-Bukhāri (494) and Muslim (501); reported by Ibn ‘Umar (may Allah be pleased with him and his father).

[104]

[105]

[106] Narrated by Al-Bukhāri (510) and Muslim (507); reported by Abu Juhaym (may Allah be pleased with him).

[107]

[108] See Al-Majmū‘ (3/249).

for the one who takes a barrier and the proper precaution for his prayer; but if he uses no barrier and does not take the proper precaution for his prayer, he may not fight or strongly repel a passing person. [109]

They derived this ruling from the first part of the Prophet's statement: "If anyone of you takes a barrier for his prayer." The word 'If' signifies a condition. It is as if he permitted repelling and fighting for the one who takes the right precaution for his prayer and uses a barrier that prevents people from passing right in front of him.

The view expressed by Al-Nawawi and Al-Shawkāni is so reasonable and it goes in harmony with the Hadīth's text. Moreover, one who does not use a barrier for his prayer is negligent, and so it is not appropriate for him to show negligence and then fight people for passing between him and the place of his prostration.

* It is permissible for one to pass in front of someone who is praying without a barrier, if he passes far away from him; and it is forbidden if he passes near him.

"Near" here refers to the place of prostration and what is beyond that is distant. In other words, it is not permissible to pass between a praying person and the place of his prostration.

* Passing in front of a praying person, albeit forbidden, does not render the prayer invalid, except if it is a woman, a black dog, or a donkey that passes in front of him, for the Prophet (may Allah's peace and blessings be upon him) said: "When anyone of you stands for prayer and there is something before him equal to the back of the saddle, that is a barrier for him; and in case there is no barrier equal to the back of the saddle in front of him, his prayer would be cut off by the passing of a woman, a donkey, or a black dog." A man said to Abu Dharr (may Allah be pleased with him): "What feature is there in a black dog which distinguishes it from a red dog or a yellow dog?" He said: "I asked the Prophet (may Allah's peace and blessings be upon him) and he said: 'The black dog is a devil.'" [122]

"When anyone of you stands for prayer and there is something before him equal to the back of the saddle, that is a barrier for him; and in case there is no barrier equal to the back of the saddle in front of him, his prayer would be cut off by the passing of a woman, a donkey, or a black dog."

A man said to Abu Dharr (may Allah be pleased with him): "What feature is there in a black dog which distinguishes it from a red dog or a yellow dog?" He said: "I asked the Prophet (may Allah's peace and blessings be upon him) and he said:

'The black dog is a devil.'" [110]

A Woman's Prayer:

* Women are like men in all rulings mentioned above, including the Dhikr, the Qur'anic recitation, and the traits and manners of prayer. In all that, a woman is just like a man in terms of what is Sunnah, what is obligatory, and what is pillar of prayer. This is supported by the Prophet's general statement as he said: "Verily, women are the counterparts of men." [123]

"Verily, women are the counterparts of men." [111]

* One thing is excluded from this, which is keeping some limbs away from one another.

---

[109]

[110] Narrated by Muslim (510); reported by Abu Dharr (may Allah be pleased with him).

[111] Narrated by Abu Dāwūd (236) and Al-Tirmidhi (113).

For women, the Sunnah is to collect herself where man is asked to keep his limbs apart. In every situation a man is recommended to keep his limbs away from one another, the Sunnah for women is not to do so; rather, they should collect their limbs together.

Ibn Rajab said: “As for a woman, she should not keep her limbs away from one another; rather, she should collect her limbs together. This is the view held by scholars.” [112]

* * *

All praise is due to Allah, Lord of the worlds, and may Allah’s peace and blessings be upon our Prophet Muhammad,

his family, and Companions.

Completed with the help of Allah Almighty.

[112] Fat-h Al-Bāri for Ibn Rajab (246/7).

Summary of Prayer’s Description....1
Along with a Simple Description of Ablution....1
and a Simple Description of the Invalidators of Ablution....1
Introduction for the translation....2
The Simple Description of Ablution....2
and the Simple Description of the Invalidators of Ablution....2
Introduction to the Simple Description of Ablution....2
Introduction....2
Simple Description of the Invalidators of Ablution....5
Introduction of the Summary of Prayer’s Description....6
Importance of paying attention to the prayer’s description....6
Getting prepared for the prayer....6
Ablution:....6
Walking for prayer:....7
The intention for prayer:....7
Commencement of prayer....8
Ihrām Takbīr (Opening Takbīr):....8
Standing and recitation:....8
Standing:....8
The position of the two hands during standing:....9
Where to look during prayer:....9
Istiftāh supplication (opening supplication):....9
Isti‘ādhah (seeking refuge with Allah from the devil) before recitation:....10
Basmalah (saying: in the name of Allah, the Most Compassionate, the Most Merciful):..11
Reciting Al-Fātihah:....11
Audible and inaudible recitation:....12
Ta’mīn (saying amen) after reciting Al-Fātihah:....13
The recitation after Al-Fātihah:....13
Long Recitation:....14
Takbīr for moving from one position to another:....16
Rukū‘ (Bowing):....16
Rising from Rukū‘:....18
Sujūd (Prostration):....20
Rising from Prostration:....22
The Second Rak‘ah:....23

The first Tashahhud (sitting of testimony):.....24
Rising from the first Tashahhud:.....27
The Rest of prayer:.....28
The Last Tashahhud:.....28
Taslīm (salutation of peace ending the prayer):.....29
Tranquility and Humility:.....30
Sutrah (barrier) in front of a praying person:.....31
A Woman’s Prayer:.....32